

Many gratifying incidents came to our knowledge during this slight inspection of the tables. Here is an extensive volume, lettered "SEA ORANGE." It contains beautifully preserved specimens of our New-England marine plants, and was sent in at the last moment; a highly valued token of interest in the cause. Look at the waving ferns from Plymouth, beneath the banner which bears the Landing of the Pilgrims. This day is the 224th anniversary of their landing, the 22d of December; and yet you might think it early autumn if you did not look beyond this richly tinted foliage and waving grass, which have been preserved to ornament our little Festival of Freedom. Here, too, are fragments of the Rock, for the sentimental geologist, or patriotic antiquarian. Long-expected Turnbridge ware at length arrives; but it is eclipsed by the novelty and beauty of the portfolio stand beside it, which you will think came from Japan, till you learn that it is a monument of the taste and perseverance to be found in Waterbury.

Towards the close of the Fair, a whole edition of the nearest of all possible little pamphlets is brought in. It is entitled, "Poems on Slavery, for Christmas, 1843. Dedicated to Eliza Lee Follen, and published by the author for the Massachusetts Anti-Slavery Fair." The author allows no name to accompany his welcome gift to the cause, but it has since been learned that he is a recent graduate from Harvard, who made himself a name there, as a scholar and as a man. It is in no ordinary degree a manly and christian act, in a youth preparing for the ministry, to aid the advocates of the slave, at the Massachusetts Anti-Slavery Fair, and they warmly thank him, and fervently wish him strength for the anti-slavery work. There is great truth and power in Mr. Hill's picture of

THE DEATH OF THE SLAVE. In a low, ill-lit chamber, Stretched on a floor of clay, With scanty clothing round him wrapp'd, The dying man lay. No husband's kindly hand, No loving child was near, To offer him his aid, or shed The sympathizing tear.

For now the ripened cane Was ready for the knife, And not a slave could be spared to aid His mother or his wife. She is struggling now with Death— Deep was dying groan, For a corpse on the cold clay floor, The soul, free, has flown.

The planter, walking by, Cried out at the door to stop, And he cursed his luck, "there was one hand less To gather in the crop." O, Jesus! hast thou said— "The poor creature shall be, Who visit not the poor and sick, They do it not to me?"

We have old books as well as new books, thanks to Richard D. Webb and Robert F. Wallcut. When, says the author of "Elin," a book is both good and rare—where the individual is almost the species, and when that perishes—

"We know not where is that Promethean touch That can lift light into gloom;— such a book, for instance, as the 'Life of the Duke of Newcastle,' no casual sufficiency durable to honor and keep safe such a jewel." In other passages Lamb reverte to this book in the same strain; and there it is, the illustrious folio, under your very hand; probably the only one within a thousand miles of you out of a great public institution, and perhaps not to be got for a thousand dollars—unless you seize this opportunity of getting it for something less. Look at it, for the sake of that princely woman, the thrice noble Margaret Newcastle; say it, for the sake of the cause, if not as a bibliophile. See here also the regale of Pope Sixtus IV. a very rare book—much rarer than at first supposed. We have no way, by means of books, in this country, of determining precisely when and where it was printed. But it is believed to be the oldest printed book in New-England. It is not to be found on the catalogues of some of the most valuable libraries in Europe. By comparison with such authorities as our own country affords, this book must have been published twelve years before the birth of Martin Luther, and twenty years before the discovery of America. Accompanying this is a work of the celebrated German, panning this in the 14th century, bold and persecuted condemner of the unjust death of the Duke of Orleans at the instance of the Duke of Burgundy, deputy to the rival Popes Gregory and Benedict, ambassador of Charles VI. at the council of Constance; and, alas! the powerful opponent of Huss. A work of St. Chrysostom, from the press of Ulrich Zell, the printer of this book, at least 20 years after this of Geneva, appears to have been found in France in 1811, for 364 francs. This book will become more and more valuable, and an object of increasing interest with each successive generation; and while we wish as bibliophiles, that it might be sold for the benefit of the anti-slavery treasury, we wish, as bibliographers, that it might be presented by the purchaser to some public library in this country, where it will no longer be in danger from the accidents which befall private libraries on the breaking up of families. Many other very rare books solicit attention; among which are Sir Kenneth Digby's "Power of Sympathy"—Joseph's New-England Rarities—a copy of the original edition of the translation of Clarkson's Essay—Ancient Scottish Songs—Histoire de la Lapone, from the Latin of Schefferus—the Paston Letters, &c.

There has been a brisk little trade kept up in autographs, thanks chiefly to our friends R. D. and Hannah Webb, Andrew Robeson, and George Downes. The latter is a member of the Royal Irish Academy, and author of several works, historical and antiquarian; one of which, "A Tour in the North of Europe," you will find at the book-table. All these friends will be glad to hear, that 60 dollars of the receipts of this Fair was the result of their kindness in securing us a supply of autographs.

A half day might be profitably spent by a slaveholder in examining the various devices by which he fasteneth upon minds that never before entertained the thought of freedom. Even the very dolls communicate moral instruction that would be sought in vain of many clergymen. One from Scotland holds a paper towards you with this inscription: "Buy me if you will;—there is no sin in it;—I am not your fellow-creature." Another says, "Sell me, as they do women and children in your country. It will be no sin in my case." This year's edition of anti-slavery needle-books can show many pointed things; and under their influence may all the needles in the country become anti-slavery weapons. This is one of them. "Abolish slavery, or dissolve the Union." Here is another from James Russell Lowell; and it will deserve to be a household word:

"Let us speak plain: there is more force in names Than most men dream of; and a lie may keep Its throne a whole year longer, if it stult. Behind the shield of some fair-seeming name, Let us call tyrants tyrants, and maintain That only freedom comes by grace of God, And all that comes not by his grace must fall!"

Here is a pair of shoes, fit type of Third party and new organization, with the heel-piece fastened to the toe, so that the track shall deceive those on the trail of slavery into thinking that the wearer is advancing, while he is, in fact, on the retreat.

Passing from the book-table to the department of ladies' dresses, pause a moment to admire these silk gowns from the environs of Dublin, of a new and delicate fabric like nothing so much as the spider's web in transparent fineness. Slight as they are, there has been a three-fold benediction in them. The manufacture was indebted to William Ware and C. L. Remond, and for most of the others to John C. Gore and Julius Ames—all friends of the cause.

By the brilliant little entertainment for children on Christmas night, the old and sacred associations of Freedom with the coming and the name of Christ, have been revived in many minds from which this age has been striving to obliterate them. The unrequited inclemency of the weather prevented so large an attendance of little ones as was hoped, but all who were present were greatly gratified. The following sonnet, from the Liberty Bell, well describes the picture of Christ the Consoler, by means of which we have hoped to do somewhat towards bringing again the long-forgotten slave within the pale of Christian sympathy:

SONNET. CHRISTUS CONSOLATOR. Saviour! Consoler! in thy presence bending, Lo, what a train of mourners round Thee wait! What earnest prayers, from breaking hearts ascending, Thy blessed help and comfort invoke! Great as thy sorrow, is Thy mercy great! The youthful mother, weeping for her child—The murderer, haunted by remorse, too late—The maniac, tortured by his fancies wild—And chief, the fettered and forsaken slave Among the crowd of sufferers claims a place; Stenger than all, that claim on Him who gave His life a ransom for the human race. When we, as mourners, on Thy mercy call, May we, like Thee, have loved and pitied all!

It was with no common emotions, after the toils and duties of the week, that we bade each other farewell; resolving to do more and better than ever before for our cause during the coming year; and trusting that the willing heart will never lack the means to uphold a cause so holy as this of HUMAN FREEDOM.—M. W. C.

Adelphi Union. The lectures before this praiseworthy Association continue to attract the attention elicited at their commencement. That by FREDERICK DOUGLASS, on Tuesday evening week, was very fully attended, and the audience were highly gratified with the performance of this attractive speaker. His subject—"The One Hundred Conventions"—excited general interest, and the known ability of the lecturer, and the fact that he partied largely in the toils and pleasures of this important movement, naturally inspired confidence and raised expectations that the lecture would be highly interesting; nor did this confidence prove misplaced, nor were these anticipations disappointed; but, on the contrary, we believe they were more than realized. We will not attempt, at this late hour, to recall to our memory and present to the reader the numerous interesting incidents he narrated, in his peculiar manner, displaying his versatile genius, and captivating the senses of his audience. All must have been astonished when they reflected that, but four years since, the chains of the slave were clanking on the sinewy limbs of the menly form before them, and that the soul which flashed in the lightning of that keen eye, was at that time shut up in the prison-house of slavery. The various incidents that occurred to him, during the progress of the Conventions, some of them melancholy, and others ludicrous, were narrated in a manner corresponding to their character, especially the latter class, which were exhibited to the life, by his power over the comic. His account of the scene presented by the murderous mob which assailed one of the meetings of the lecturers in Indiana, blending as it did the tragic with the comic, was of thrilling interest. All must have admired the noble heroism and self-devotion of the intrepid WHITE, on the trying occasion, when, seeing Douglass prostrate, and the uplifted club of the murderous mob just ready to fall upon the head of his victim, he bravely threw himself across the detestable body of his helpless friend, (while the frantic demons about him were crying "Kill the nigger," and averted the intended fatal blow. Douglass had the bones of his right hand broken, and while received a severe cut on the head. The ready wit of BRADBURY proved of great practical utility to him, on this occasion. When commanded by the mob, with unrelenting words and pugilistic gestures, to "clear out," feigning unusual deafness, he would place his hand behind his ear, and say, "I am deaf, and I cannot hear you." To every storm of their wrath directed against him, he would adroitly reiterate, in a conciliatory manner, with his hand still up to his ear, this quiet inquiry, "What do you say, my friends?" till one of their number relented in his rage towards Bradbury, and crying out, "Don't touch that man, if you don't want to hurt him—he is deaf; the rage of the others abated, and the shrewd lecturer walked off, unharmed. In describing this part of the scene, the mimic powers of Douglass were brought into full play, and the exhibition was truly rich, eliciting great applause. We were sorry however, to witness the manifestations of triumphant rejoicing exhibited by a portion of the audience, at Douglass "forgetting," for a moment, his non-resistance principles, when he seized a club, and, in the generous impulse of his nature, rushed to the rescue of one whom he supposed to be his friend White. As he manifested regret and shame at this momentary surrender of his principles, such manifestations of triumph were, to say the least, untimely, and exceedingly out of place. Non-resistance still bides its time, and will yet gloriously triumph, to the overwhelming confusion of its enemies.

The lecturer evinced, too, his love of Nature, in attractively depicting her variously multiplied forms, from the beautiful landscape of the valley to the sublime mountain and the appalling earthquake. Though the descriptive powers of Chateaubriand might depict the beauties of the one in more splendid diction, and describe the grandeur of the others in more powerful language, his descriptions would scarcely inspire the soul with more devotional feeling, in view of God's handiwork, than did the language and manner of Douglass, on this occasion, which wrapt his auditory in profound silence, and inspired the devout mind to "Look through nature up to nature's God."

At the close of the lecture, C. L. Remond proposed a contribution for that devoted friend of the slave, Parker Pillsbury, now in affliction from sickness and want, which was responded to instantly, by the sympathetic offerings of the meeting.

The lecture on Tuesday evening last was delivered by WENDELL PHILLIPS. He modestly termed it, however, alluding to his want of preparation, "a talk." His theme was the study of History; and though he pretended but to "talk," he discoursed eloquent language, and opened a mine of rich thought on his subject. His hints relative to the study of history were truly valuable. Indeed, on the subject of reading in general, his remarks were very apt. Justly did he observe, alluding to the superficial manner in which people in general peruse books, that they did not read at all—that is, the mind did not receive and retain—not (so to speak) properly digest the facts presented, which it must do, to give it nutriment and strength. The perusing of history merely to acquire a bare knowledge of events and dates, is not reading. Something more than this is necessary, is indispensable. The mind must be made to apprehend the cause and the consequence of great events, in order to derive proper benefit from the knowledge. This must be done by acquiring and exercising the power of concentrating the thoughts and fixing the attention firmly on one point at a time. Allusion was made to remarkable instances of this kind in the cases of Sir Humphrey Davy, Edmund Burke, the celebrated Dr. Hunter of London, &c. Intense industry, also, must be superadded to these other qualifications, in order to make them extensively useful, as in the case of the last named distinguished character, who covered the walls of a large hall with skeletons which he had prepared by labors performed before six o'clock in the morning. This distinguished practitioner was originally a poor boy from Scotland, and arrived at his eminence (based at the head of his profession in London, if not in all Europe,) by his remarkable power of fixing his attention to one point, and holding it there, till the

mind accomplished its task, however difficult. This fact, with others equally illustrative of the power of a fixed and determined resolution to surmount whatever obstacles may obstruct the path to eminence, was presented to the members of the Association and all others who would travel in that path, as examples worthy of imitation.

We took no notes of this lecture, nor of the one previously spoken of, and regret that we have neither time nor ability to give a full sketch of friend Phillips' talk; but refrain from any further attempt to present even a meagre outline of any other portion of it, lest, in comparison with the original, it should prove a mere burlesque.—v.

General Agency. It will be seen by the subjoined note, that friend Phillips declines his appointment as General Agent. This declination will be received with much regret by the friends of the cause universally.

FRIEND GARRISON: As your last paper notified the request of the Board of Managers to myself to serve them as General Agent, I will ask room in this week's paper to say, that circumstances will not permit me to accept the appointment.

Yours, WENDELL PHILLIPS. Boston, Jan. 8.

Henry C. Wright. NORTH-BROOKFIELD, Dec. 29, 1843. WILLIAM LLOYD GARRISON: DEAR FRIEND—Since I have returned from Europe, I have often been inquired of relative to our mutual friend, Henry C. Wright; what the state of his health was, what he was doing, &c.; and presuming that there are many in this country who would like to hear from him, I will state through the Liberator, that I first met Mr. Wright abroad, in London, at the Anti-Slavery Convention in June last. It was not a member of that body, not being satisfied, I believe, with its organization, but he attended very constantly, and took extensive notes of its proceedings. Upon the organization of the Peace Convention, Mr. Wright took his seat as a member, and acted a conspicuous part in its deliberations, and gave, I should think, very general satisfaction. He advocated the soundest principles, but with such courtesy and discretion, that he gave no offence, that I know of, to those who differed from him.

The Convention being over, Mr. W. left London, and I departed for the continent. On my return, I visited Scotland, and at the pleasant residence of our friend John Murray, on the banks of the Clyde, I again met Mr. Wright. As he greatly needed relaxation, I persuaded him to accompany me in a short tour in the Highlands of Scotland; and we visited Loch Lomond, Inverary, Stirling, &c. &c., together. We again separated, but subsequently met each other by agreement in London, and made arrangements for a tour in Germany. My health becoming bad, I did not date to venture on the journey, and we left for the West of England, where we spent two weeks, and afterwards visited Lancashire, Ireland, and Wales together. I thus had an extended opportunity of seeing in what manner brother Wright carried on his operations. I found he was always actively engaged, wherever he might be; in railroad cars, or on the top of a stage coach; in the house, and by the way, he was ever introducing his favorite topic of Peace, and with great effect, too. He never failed of exciting attention, and oftentimes made a very evident deep impression on his hearers. He lectured in Birmingham, and several other places we visited, to large houses. Mr. W. does not confine himself to one topic; but on temperance, anti-slavery and the corn laws, all interesting topics in England, he was ever ready to speak. I think his influence is good, and that it is great; that he is doing more good in England than he could do in this country. England is the best theatre on which to attack the war system; there it is omnipotent; every body sees it, every body feels it; its oppressions, its abominations are all manifest, and can be assailed most advantageously. Under these circumstances, I think the friends of H. C. W. may rest assured, that he could not be in a more advantageous sphere. He is evidently much beloved by a large circle of friends, and has been treated with great kindness by many. There are, of course, some who are afraid of him, some whose conservatism is alarmed at every bold and honest expression of sound principles, but for myself I do not think there is any cause for alarm. The most I fear is, that he will break down his fine constitution. His health is considerably improved, and I think he is becoming more careful of himself, and may yet live to perform great and important services. God grant he may.

Yours truly, AMASA WALKER.

To the Editor of the Standard. As an abolitionist, I blush whenever I have asked to express thoughts through the medium of the Liberator, which should be uttered through the Standard; but it is a fact, that neither of its editors could have the moral magnanimity, in many cases, to give fairly the complaints against them; and this is the secret of the present embarrasment of the Parent Society. Auxiliaries cannot raise funds when the people lack confidence.

In the first place, I wish to complain of the editor of the Standard, for saying, in a note appended to the proceedings of the late decennial meeting, that the resolutions, protesting against the course of John Quincy Adams, were supported only by the mover; when they were prefaced by a request from between twenty and thirty of the members present, whom I know to be persons of different political sentiments. I have been assured that they might as easily have been signed by 500, but for the time it took to circulate them. The reason why no one spoke to them was, that it was known to the Convention that the house they occupied could only be had during that session. The day was spent, and want of time, not a willingness to get rid of the subject, was the why it was referred to a committee. My sentiments have been with the Whig party, but I do not think Whiggism should be made a component part of abolition.

Again, in the article on "Volunteer Preaching," he says he performs but a duty in disclaiming for himself, and those he is charged to represent, all connexion with S. S. Foster. If he means to represent the members of the American A. S. Society, it is time he should know that many approve and will sustain S. S. Foster in the discharge of his duties.

This is mentioned only to correct the false impression the editor is under, so far as he has the moral daring to say they approve. His friends, like thy own, are his strong friends, and his enemies most bitter;—and when they listen to him, they are reminded of the intrepid firmness and unflinching devotion to the cause of its early pioneer. He is, indeed, one of the most efficient and most faithful of the anti-slavery host.

There is yet one other count in the indictment, and not least because it is last. It is found in the same editorial referred to, and is an allusion to the speech of George Bradburn, on the evening of the 6th instant, when there were demonstrations of the presence of a mobocratic spirit. Is it in keeping with the duty of our anti-slavery mouthpiece to impute the disorders of that evening to the speaker, as he does in saying of the succeeding speech of S. S. Foster, that it "quieted, as with the wand of a magician, the popular elements of a great city, previously lashed into a storm?"

Russellville, Pa. A. K.

The proceedings of the Essex County meeting, together with the communication of Eliza J. Kenny relative thereto, were received too late for insertion this week.

The communication of Thomas Earle, also, just received, shall appear next week.

NOTICE. The annual meeting of the Massachusetts Anti-Slavery Society will be held in Boston, on WEDNESDAY, the 24th of January, 1844, commencing at 10 o'clock, A. M., and continuing its sessions probably not less than three days. It is hoped that this will ensure the largest attendance of delegates and friends of the cause that has ever been witnessed on any similar occasion. Let the abolitionists of the Commonwealth take seasonable measures so to arrange their business affairs as to enable them to be present. An cordial invitation to come and participate in the proceedings is extended to all who desire to see the soil of America no longer stained by the foot-prints of a slave.

FRANCIS JACKSON, President. WM. LLOYD GARRISON, Cor. Sec.

NOTICE. A meeting of the Worcester County North Division Anti-Slavery Society will be held at Barre, on Wednesday, the 31st of January. It is expected to continue two days. Able speakers will be present; among the number, Dr. E. D. Hudson, of Northampton, and Charles L. Remond, and Sydney H. Gay, who have taken so conspicuous a part in the Hundred Conventions of the great West, have engaged to be present. (Providence permitting.) Let all who love principle more than sect or party, and are laboring to ensure the largest attendance of delegates and friends of the cause, come up to this noble gathering of free spirits. Barre is one of the finest towns in the county, and our free spirited friends there will undoubtedly give us, for the cause sake, a hearty welcome.

JOS. S. EVERETT, Pres. BENJ. WYMAN, Sec. Princeton, Jan. 10, 1844.

WORCESTER COUNTY SOUTH DIVISION A. S. SOCIETY. The annual meeting of this Society (for choice of officers and business of the year) will be held at Barre, on Wednesday, the 31st of January, 1844, commencing at 10 o'clock, A. M. All persons interested in the objects of the society are affectionately invited to attend the meeting.

Worcester, Jan. 3.

NOTICE. All persons desirous of promoting pure and undefiled religion are invited to meet, without distinction of sect, party or station, in J. S. Savory's hall, Georgetown, next Sabbath, the 14th inst. C. L. Remond, S. H. Gay and others are expected to be present.

Georgetown, Jan. 9th, 1844.

ADELPHI UNION LIBRARY ASSOCIATION. On Tuesday evening, Jan. 16th, the following question will be discussed by Members of the Election Class: Does Justice and the good of society require the acknowledgment and exercise of the equal rights of the sexes? To commence at 8 o'clock, precisely.

CHAS. A. BATTISTE, Sec.

SCRIPTURE MANUAL. The friends of this work are requested to forward any additional questions (with a name reference to the proof-sheets), or any hints of advice they may think proper to give me, by private conveyance, care of Crocker & Brewster, Boston, or M. W. Dodd, Brick Chapel, New-York, or by mail to North Wrentham, Mass. in good season, or second edition, which I hope to issue in a few months.

CHARLES SIMMONS.

DIED.—In Ipswich, on Saturday week, Mr. Henry Russell, aged 86. On the day following, Mrs. Catherine, his wife, aged 78. They lived together in the married state 57 years, and both retained their faculties, in a remarkable degree, unimpaired to the last. They were the parents of ten children, eight of whom were living at the time of their death.

To the Ladies. YOUR attention is invited to one of the largest and best assortments of MUFFS and BOAS ever offered in this city, and at prices which cannot fail to suit the most economical.

Any article not proving in every particular as good as recommended, I should esteem it a favor if the purchaser would call and receive satisfaction, at the Old Strand—store and chambers—173 Washington St. WM. SHUTE. Jan. 5.

Books and Stationery. BELA MARSH HAS taken the eastern part of the store occupied by the Anti-Slavery Office, where he will keep constantly for sale a general assortment of School, Classical and Miscellaneous BOOKS; also, Blank Books and Stationery, on liberal terms.

Dec. 26.

Rev. Billy Hibbard's VEGETABLE, ANTI-BILIOUS FAMILY PILLS. ALL who are afflicted with the maker of these Pills will do him the justice to say, that he is one of the last men to impose upon the public. The value of these Family Pills has been so often made manifest, that an extended description of their virtues is hardly needed. It is of more importance to tell the public where they are to be had; and although they are not held up as a specific for every disorder, yet they have counteracted and cured many acute and obstinate chronic diseases; and what they have already done, it is not improbable they can do again. To use the language of the inventor.—An early and correct use of these Pills will enable every one safely and successfully to be their own physician, in all ordinary complaints.

For sale, wholesale and retail, by SAMUEL FOWLER, No. 25, High-street, Charleston, wholesale agents. Price, 50 cents per box. Where may also be had

REV. B. HIBBARD'S CARMINATIVE SALVE. This Salve relieves and cures Piles, Ulcers, Agues in the breast, Milk Abscess in the face, Ear-ache, Burns, Scalds, Corns, Salt Rheum, While Swelling, King's Evil, Stiff Neck, Whooping Cough, and Cough occasioned by cold, together with many other painful complaints—but it is its own best trumpeter, and, in such cases, self-praise goes a great way. Price 25 cents per box. Jan. 12.

UNPRECEDENTED!! THE WEEKLY BAR STATE DEMOCRAT, a National, Miscellaneous, and Political Journal of the LARGEST SIZE, is offered to the public, by the publishers, at the unprecedented low price of ONE DOLLAR PER ANNUM.

The publishers are only able to furnish this valuable paper, which is filled entirely with reading matter, at so low a rate, in consideration of the number they print. Those of our honest New-England farmers who desire a good family paper at one half the usual charge, have only to send us their names with the money.

Terms invariably in advance—\$1 per single copy, or six copies for one year for \$5.

WRIGHT & BALLOU, Office, corner of State and Devonshire-sts. Boston.

POETRY.

For the Liberator.

DEAR FRIEND AND BROTHER:

The ideas in the following lines were called forth by hearing a preacher (who, by the way, is as quiet on the subject of slavery as any slaveholder could wish) pass censure upon you for harsh language and violent measures; and also by hearing, a few days after, a lady actively engaged in the cause of Moral Reform, assert that the pure-minded and heroic McDowell had prejudiced the public mind against the cause, in which he spent his energies, and to which he fell a martyr.

EARTH'S PIONEERS.

The hardy settler of the wilderness,
Who, 'mid dark forests, clears a sun-lit farm,
Subdues not nature by meek gentleness,
But with consuming fire and a strong arm.
Then, from care, annoyance and alarm,
They, who inherit his domain, may dwell—
And, in their sweet retirement, perfect calm,
Will there, with blame, perchance, and wonder
tell
Of fires that swept majestic trees away,
As the long-hidden soil was brought to light of day.
And thus with Freedom's fearless pioneers—
The human mind, like the untrodden mould,
Was hid beneath a dense growth of old ideas,
Excluding light, like screen with ample fold.
Had there been none with giant grasp and bold,
To light the fire, and wield the axe and plough,
Earth's mighty wrongs might have remained untold
To its remotest ages. Hark ye now,
A censure on those deeds of good and might?
It comes from craven hearts, that hardly dare enjoy
the light.
H. W. H.

New-York, Dec. 16, 1843.

A SONG FOR THE NEW YEAR.

BY W. H. BURLEIGH.

One sigh for the year that has sped!
One tear for the year that has fled!
And the soul shall be nerved as it turns from the
Dead,
A glance at the Future to cast.
It is folly to cherish regret
For joys which are shrouded in gloom—
The future hath sunshine to gladden us yet,
There is brightness this side of the tomb!
Let us banish our sadness and dash off the tear,
And sing for the birth of another New-Year!
Our ranks have been thinned it is true;
The loved and the lovely are few—
The grave hath claimed tribute! and deeply we rue
The strength and the excellence gone!
The beautiful sleep in the dust,
The mighty have passed from our side,
And our hearts have been dimmed by the cankering
rust
Of sorrow for those who have died!
To the loved and the lost give a tear and a sigh—
While our welcoming song to the Future swells high!
The hopes which have sprung up in our path,
When the Year that was buried was new,
Are sunk to the dust, and the shadows of wrath
Have hidden their fragments from view.
The joys which were ours, are departed—
Their light, though effluent was brief;
The Year that we greeted with accents light-hearted,
Hath left us the victims of Grief.
Yet hark for the Future! our hearts shall be free—
Though the Past hath deceived us, we'll trust the
new!
The dust is on many a brow,
The dimness in many an eye,
That blessed us in days which are parted—and now
We think on our loss with a sigh.
But not for an hour such as this,
Is the mournful remembrance of joy,
Which is shrouded in dust—with the future a bliss
Shall be found which no grief can destroy!
Be the Past, then, forgot—the clouds of to-day
By the sunlight of Mirth shall be melted away!
For the friends whom we greeted of old,
The lovely, the good, and the brave—
Let the death-song be sung—for the hearts which are
cold
In the stillness of death and the grave!
To cherish their virtues is well;
To think, with a mournful regret,
Of the stars of our life that so suddenly fell;
Of the suns, or their noonday that set—
Yet why should we mourn them?—one dirge—'tis
the last
Which we give to the friends and the joys of the
Past!
Not in gloom and despair are we left
To mourn o'er the hopes which are flown;
Not yet of all gladness our hearts are bereft,
There are joys which may still be our own.
The Future, perchance, hath a balm
To heal all the wounds of the past;
Life's tempest-tost voyager shall yet find a calm
Where his rest may be peaceful at last.
Then courage! our sorrows we'll cast to the dust,
And welcome the Future in hope and in trust!

HAPPY MOTHER'S SONG.

FROM THE GERMAN.

Look at me, my pretty boy,
With the golden ringlets flowing,
Bright blue eyes, and cheeks all glowing;
Was there ever such a one?
No, I'm sure there can be none.
Look at me, my sweetest boy,
In my morning's morning,
Sweet as dew the leaves adorning;
Was there ever such a one?
No, I'm sure there can be none.
Look at me, my kindly boy,
Nor too forward, nor too fearful,
Ever kind and ever cheerful;
Was there ever such a one?
No, I'm sure there can be none.
Look at me, my darling boy,
No sad naughty child could ever
Be so loved and lovely—never;
You may wish for one as fine,
But, good folks, you can't have mine.
Should a merchant come to buy,
Let him open his golden coffers,
Would I take his richest offer?
Never—but where'er he can,
He should not get my pretty man.

SONNET.

Stern Winter knocks at dying Autumn's gate,
With all his stormy troop and drear array,
And Autumn bids his yielding doors give way,
And drops his sceptre and resigns his state.
But rosy-fingered Spring comes forth elate,
And scorns the hoary tyrant from his prey,
Then yields in turn, and feels her feeble away
Before the sultry Summer sun shate.
As wave to wave succeeds, Time's mighty tide
Glides on and on. The horned moon in heaven
Succeds the sun's bright chariot in her turn,
The seasons with the sun come forth in pride.
To man alone no second spring is given,
And years roll on, oh! never to return!

THE TRUE HERO.

Let laurels, drenched in pure Persimmon dew,
Reward his merit, dear to us, my muse,
Who, with a courage of unshaken root,
In honor's field advancing his firm foot,
Plants it upon the line that justice draws,
And will prevail, or perish in his cause.

REFORMATORY.

WE copy the following Report from the Essex County Washingtonian, in order to answer the respectful interrogations of "An Inquirer after Truth."

[Reported for the Essex County Washingtonian.]

Mr. Garrison's Reply to Rev. Mr. Porter.

We shall now endeavor to give a synopsis of Mr. Garrison's lecture, delivered at Lyceum Hall in this town, on the evening of Sunday, the 17th inst., in reply to Rev. Mr. Porter's second lecture of communion.

Mr. Garrison first alluded to the difference of spirit manifested by those who worship at the Rev. Mr. Porter's church. In this meeting, persons holding opposite sentiments were invited to speak, and he (Mr. G.) had even stated, that should any one wish to speak before he had concluded his remarks, upon the invitation being given he would do so, and would not consider the interruption indecorous or improper; but in regard to Mr. P. and his congregation, they had admonished us that no person would be allowed to speak during the meeting, and the terrors of the law were impliedly threatened, if any should have the temerity to disregard their prohibition. Mr. Garrison called upon the people to consider why this difference—why, on the one hand, opponents were invited, and on the other threatened. Why this course pursued by Rev. Mr. Porter's church? asked Mr. G. Does truth need it? Does right need it? Does Christianity need it? No. But falsehood does—wrong does—Antichrist does.

Mr. Garrison then proceeded to consider Mr. Porter's lecture as reported in the Washingtonian; and said he should show that the ground taken by the Rev. gentleman is the same as that taken by Popery. He would venture to say, that if it were read to a body of Catholics, not one among them would imagine that it did not come from the Pope of Rome. Mr. P. does not claim that every one who holds the position of a clergyman, is a gospel minister. Neither does the Pope. But Mr. P. claims that such an order was instituted by Christ when he sent forth his Apostles. So says the Romish Church. Mr. P. contends for the perpetuity of this institution—that it is to continue as long as mankind shall exist. Herein he agrees with the Romish Church. Mr. G. referred to the Puseyism controversy in the Episcopal Church, and read from a Puseyite tract to show that Mr. P.'s views are similar to those held by the persons who are going over to the Romish Church. Mr. Porter having thus virtually taken the Romish ground in regard to apostolical succession, afterwards says that Christ has reserved to himself the appointment of his own ministers, and that whosoever he appoints is in the true apostolical succession. Therefore, the ministers of the Methodist Episcopal Church are apostles! Then they must give proof of their apostleship. The last admission is fatal to the doctrine. There is a wide difference between a ministry called by Christ, and one made by man, called by man, and ordained by man. There is no analogy between them. The Rev. gentleman has overthrown his own position. But, we find a strange union between Mr. P. and the Romish Church in regard to the clergy. The clergy of the present day, said Mr. G., do not like to be called priests—they like the term presbyters. Milton said that presbyters were old priests' sons large, and Milton was right. However the various protestant sects may differ on other subjects, they are all agreed in respect to the clergy, and they all agree with the Romish Church. They, to be sure, may be compared to the moderate drinkers while the Romish Church is the delirious tremens—they are not quite so bad as she is, but they are all in the same condemnation—they are none of them the true church.

Mr. Garrison said he would appeal to the scriptures. Come-outers, though charged with being infidels, wished to go to the scriptures. Now, that the apostles were divinely inspired, is clear from the New Testament—they had miraculous powers conferred upon them, to heal the sick, to raise the dead, and to do other wonderful works. We have a right to demand that those who claim to be their successors should show that they possess the same gifts—that the same results are produced by their labors. If they cannot show this, their claim is to be rejected. One who succeeds another in any office is supposed to possess the qualifications of his predecessor to fill that office. Mr. Porter says that ministers of the present day have demonstrated their qualifications as conclusively as the early incumbents. To do this, they must show that they can heal the sick, raise the dead, and confer the gift of the Holy Ghost by the laying on of hands—otherwise their qualifications must be denied. These were the tokens that the apostles showed that they were sent of God. Now, we have those who imitate the apostles in the laying on of hands. What follows? Is the Holy Ghost imparted? Are the sick healed? Yet we must demand that these works be done. The deacons of the primitive church could heal the sick, &c. Can our deacons? If the order of deacons is perpetuated, and is to be continued as in olden time, then these men who now claim the office are not of that order, for they give none of the evidences of it. In another particular, the resemblance fails between the first preachers of Christianity and the clergy of our day. The former were poor in this world's goods—they were cast out of the synagogue, hated of all men, and whosoever killed them thought he had killed God. Not so with the latter. They are with the rich, the aristocratic, and are arrayed against those who are suffering for Christ's sake.

Jesus said to those whom he commissioned and sent forth, "Lo, I am with you always to the end of the world." With them to what? asked Mr. G. To give them power to heal the sick, to raise the dead, to take poisons without injury, to confer the Holy Ghost, &c. If Jesus meant by 'the end of the world,' the destruction of this mundane sphere, and if he spoke the truth, then there must be such an order of men existing now, with the same powers and with the same 'signs following.' Mr. G. contended that by 'the end of the world' was meant the end of the Jewish nation. He went into a logical scriptural argument, quoting a great variety of texts to sustain this position, and to show that at the time of the overthrow of the Jewish nation, the apostolic institution ceased, and with it all the miraculous powers connected with it; that then, the spiritual kingdom of Christ was established. Mr. G. observed that the Roman Church and the Moravian lack consistent ground in this particular. Construing the text literally as referring to the destruction of this earth, they say that those miraculous powers were to continue with the ministry in all ages—therefore, their being the true ministry in the apostolical succession, they pretend that those powers are conferred upon their incumbents. If this were the true meaning of Christ's words, where shall we find a church and a ministry endowed with such powers? None of the Romish nor Protestant churches show that they possess them; but if Christ is to be believed, such a church must be in existence. Where is it? Is Christ a liar, and is the truth not in him?

The clergy, said Mr. G., claim the exclusive right to ordain by the laying on of hands, &c., after the manner of the apostolic church. If we try them by the scriptural standard, and find they have not the authority which they claim—if they will not stand the test, what shall be done with them? Is it wonderful that those usurpers should oppose every righteous reform that comes up? No, it is only the true bringing forth its natural fruits. He would not say they were all alike guilty, but he spoke of the great body—they preach abstractions—they dare not grapple with popular sins.

Mr. Garrison said there was one subject which he deemed of great importance in this discussion, but which he could not enter into fully this evening—he alluded to the second coming of Christ. Many were

looking for this event, believing that it had not yet transpired. The institution of the apostolic ministry, with its powers, was to continue until the coming of Christ—it was then important that we obtain scriptural information on this point. Mr. Garrison maintained that a spiritual coming was alluded to, and that it took place 1800 years ago. But this is clearly apprehended, said he, we shall not be delivered from the delusions of the priesthood. Mr. G. referred to numerous texts of scripture to prove that this view of this subject was correct. We think he showed most clearly that Jesus always spoke to his disciples of that event, as one which was to take place in their life time. He told them to watch for its place in their life time. He told them that he should not have gone over the cities of Israel till he should come—that there were some to whom he was speaking, who should not taste of death till he should come in his kingdom, &c. &c. All through the apostolic day they were looking for the coming of the Lord; and the apostles were constantly exhorting the believers to watch for that event, and to be prepared for it, as one that was then about to take place. If it were not so, then there was no perfection in their allusions to it. The gospel was to be preached to all nations, and then the end was to come. Paul said, A. D. 60, that it had been so preached—he saw the sign, and then the end was to come. Jesus, speaking of the destruction of Jerusalem, says, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, &c.; and then they were to see the Son of Man coming in the clouds of heaven with power and great glory."—He added, moreover—"This generation shall not pass, till all these things be fulfilled." Mr. G. considered that figurative language was here used, and by sun, moon, and stars, was meant principalities and powers—that reference was made to earthly suns, moons, and stars—and that all these things were fulfilled as predicted by Jesus. Mr. G. maintained that the apostolic ministry was instituted for a special purpose—that it was not to be permanent—that when Christ came the second time, as he predicted, the apostolic power ended. Hence, all the claims of the modern clergy he regarded as spurious claims, which are to be trampled in the dust.

Mr. Garrison then proceeded to examine the moral character of the American church and clergy. He charged them with justifying slavery, which is a compound of theft, concubinage, and various other sins with justifying war—and with giving unlimited scope to human pride and power. If, he said, he had alleged against them with regard to slavery he was true, it is a sufficient reason why we should come out from them. Are they against war? he asked. No. They are as much in favor of exterminating enemies as is the soldier. Does the church not glory in war—in the bloody exploits of the Puritans—in those of the revolutionary war? Does he not honor those who went to the tented field as being endowed with the spirit of Christ? Does the American church at the present day occupy the ground of total peace? Her banner is not the stainless one of the Son of God, but the stars and stripes of defiance. Christ never justified the shedding of blood—he laid down his own life for his enemies, but he could not injure any. "He who has not the spirit of Christ is none of his."

Mr. G. charged the church with sanctioning war, a standing army, &c. and with cultivating a profound reverence for the Constitution of the United States. Every body, he said, who reads the history of Christ, knows that he was the Prince of Peace, and that he came to destroy nobody. He came for the world—not for one nation only. His religion teaches that we should have but one country—our country should be the world—our countrymen all mankind. If we are not in that spirit, we do not belong to Christ. Our church and clergy stimulate us to feel a special pride in America, and to be active in forging weapons of war. Is it not so? We need no other reason, said Mr. G. why we should come out from them—no other why we should be come-outers. Mr. Garrison said that he did not intend to arraign those engaged in the revolutionary war—he honored them, he said, for resisting oppression, but it was not done in the spirit of Christ. They had been taught by a spurious clergy that war was right. He stated various facts showing the character of the modern clergy in this respect. In the late suffrage controversy in Rhode-Island, reverend and deacons had shouldered the musket, and taken the field. They had violated the Sabbath. The 26th of June was no Sabbath in Rhode-Island. The rules of the church were set aside by martial law. Here was evinced the spirit of American Christianity!

Mr. Garrison next examined the character of the church in regard to slavery. And as an attack had been publicly made on those who have separated themselves from it, by a member of the Methodist hierarchy, he would first consider the position of the Methodist Episcopal Church. Mr. G. produced numerous facts, proving the connection of that body with slavery—showing that it is defended by the clergy in their individual and associated capacity. Among the individuals of that character, he noticed the Rev. Mr. Postell, who says that slavery exists by divine appointment, and that it is the Lord's doing! And where is Mr. Postell? asked Mr. G. In the Methodist Episcopal Church, where Rev. Mr. Porter rejoices to be found. What must the church be, continue Mr. G. where such a monster is tolerated for one moment? That man is in Christian fellowship, and Rev. Mr. Porter is in the same diabolical fellowship, and dares to call them infidels who come out of it. Mr. G. also referred to the action of the General Conference in prohibiting colored church members from giving testimony in church trials, in those States where they are disqualified by law from being witnesses in civil courts! Prominent clergyman had threatened that if that resolution should be repealed, the Rabbin would be crossed. The other religious bodies, excepting the Friends, are nearly in the same condition with the Methodist church. Rev. J. Smylie, a Presbyterian minister in Mississippi, says that if slavery be a sin, three-fourths of the Presbyterians, Methodists, Baptists and Episcopalians, are of the devil. Mr. G. spoke of the fact of the connection between the northern and southern churches—and that of many of the northern churches which do not themselves fellowship slaveholders, but still fellowship other churches which do. Mr. G. said that it was for coming out of these pro-slavery churches that this hue and cry is made. Those who have thus come out of these bodies hold diverse views on other subjects, but that is not the question—the real question at issue is the connection of the church and clergy with slavery.

Mr. G. adduced various other facts in relation to the action of Methodist Conferences, bishops, and ministers, in favor of slavery. This is the church, said he, that Rev. Mr. Porter is sustaining. Is it any better, he asked, than a cage of unclean birds—a synagogue of Satan? The church enslaves his wife, said Mr. G. and the Rev. Mr. Porter considers it the true church. Mr. Porter may be an abolitionist in form, but, said he, I brand him here as an apostate from the cause.

Mr. G. said he was on the island of Nantucket for three days, during which it was in possession of mobocracy, so that it was impossible to have a meeting there. What was the cause? Because the clergy and the church were assailed—and so the devil mustered his troops to defend the church! It was not because we spoke against slavery, but against the church and clergy, that the devil got up a mob to defend the church! Does it not show, Mr. G. asked, a close affinity between them? How is it that the mob comes with rotten eggs to defend the church? Let us not be ashamed, said Mr. G. to be come-outers.

In the course of his lecture, Mr. G. read extracts from various documents in defence of his positions, which we cannot introduce into this report. The foregoing, though an exceedingly meagre sketch, may serve to give a tolerably correct idea of the main points of the lecture. W. B.

SOCIAL REORGANIZATION.

Social Reform.

WM. LLOYD GARRISON.

Assume service may possibly be done to the cause of social reform by the publication of the subject of propositions, I take the liberty of handing them to you, for insertion in your paper, if, in your judgment, they ought to appear before the friends. They were, as you know, submitted to the friends of that cause, who have been assembled in Boston during the past week, together with my suggestions on the same subject, published in the Liberator of Dec. 22, and although no action was, nor could well be expected to be, taken on them by the convention, seeing that we are at the beginning of this agitation, I have confidence that they will, ere long, be cheerfully responded to, and ultimately made the basis, to some extent, of our proceedings.

I am glad to be able to state it as my conviction, that the excellent spirit which marked generally, the sayings and doings of the convention, promises a large measure of success at no very distant period; but I feel bound to reiterate, also, that vexation, disappointment and delay will follow, according as we defer the reception, in being, of universal truths, and the public declaration of those truths. During the discussions which will succeed these initiatory ones on our social economies, the subject of man's moral constitution and relationship to the Infinite will, surely enough, not unfrequently come up. It has been brought out, prominently, at the convention which has just been held, and how great its power is to distract and divide has been seen. The continued promulgation of the most comprehensive verities only can counteract and eventually suppress this distraction and division. Yet these verities must have the sanction and voice of the loyal and intelligent advocates of social reform, before they can be done—which, to obtain, is and will continue to be one of your obliged correspondents.

1. There is but one God, eternal and illimitable, not confined to place, not restricted in time, whose will only is done in the heavens and on the earth. This God is Love, is Spirit, the Love-spirit.

2. Evil is a self-generation, not eternal, not illimitable—is confined to place, restricted in time, and must cease to exist whenever it is the pleasure of Almighty Love to BE ALL IN ALL. Evil is Hate, is Satan, is the Devil.

3. The institution of property is a contrivance of the Devil to set up self and its creations in the place of God, by making men believe that, for them, there is no Providence, no kind Father to supply their wants, and thus leading them to depend, wholly, on their own works, and to despise the promise which is ever recurrent in us, that labor and toil shall cease, and that all men shall participate in fulness, as long as time shall last, in the free, unperished bounty of the Creator.

4. The worst form in which the institution of property can exist is where individuals, obeying solely the Satanic impulse to live only for themselves, and without God in the world, retain all the things they produce or can obtain possession of, for their own use, convenience or comfort, denying all right on the part of others to enjoy or share with them. This form of the institution is known under the name of private property.

5. The next shape in which the demon of property, moved by the power of God to quit its strongest hold, namely, individualized possession, appears is in assemblages of human beings, or associations, the members of which share only with each other, excluding from the sphere of their beneficence all else of the brotherhood of man. Let it be declared that associated possession is but another form which selfishness takes to maintain its dominion in the human heart, to avoid that annihilation which it knows, will, ultimately, be its doom.

6. The spirit of Evil is weak, and Love is mighty in the heart, whence issues the aspiration that human interests should be ONE; that no individual interests, nor combination of interests less than the whole, should stand for humanity; but no theory of a combination for self-dependence can stand, though it include the whole human race; no such scheme can be made permanently actual, before the Love-spirit's declaration that its working is all-powerful, its providence all-careful, its beneficence all-sufficient for every human being. Let it be declared to all, that selfishness, false honor, and crime, ignorance and offence, shall never cease, that man shall not attain his full stature, nor achieve his noble destiny, until every form of property be abolished and abandoned; and that this consummation will not be achieved, until the earth shall have been brought into that state when its free and spontaneous growth shall satisfy every want, and minister to every appetite.

7. Man is a compound result, spiritually born of God, an emanation from the Love-spirit, bodily the offspring of Satan, the creation of the Devil, whilst immaterially he is both a creature of the Love-spirit and servant of the Devil: He is spirit, body and soul.

8. Man is made one with God, or continues a servant of the Devil, according as his soul inclines to the Universal or Divisive spirit: He is, at all times, that which in his soul he has determined to be, subject to the limitations imposed upon him. He becomes the child of God or minion of the Devil, according to the resolution of his will.

9. The Love-spirit, with whom is all power, knowledge and goodness, promises eternal rest to the soul which shall obey it, and keep its commands. The Devil has no temptations to offer, besides a temporary dominion over eternal things. All that concerns man, both in this life and that which is to come, is involved in his choice of loved being, or power over self-creations.

SAMUEL BOWER.

Boston, Dec. 31, 1843.

Meetings for Social Reorganization.

DELAWARE Co. Pa. Dec. 26, 1843.

FRIEND GARRISON:

If it meets with your approbation, I propose giving your readers a description of a series of Community meetings, recently held in Philadelphia, Wilmington, State of Delaware, and Chester county, Pa. Some four or five months since, at a meeting of the A. S. Society of Eastern Pennsylvania, held at Philadelphia, the friends of community reorganization, between sessions, and organized a committee, to co-operate with other friends of the cause, or of inquiry in relation to it, to determine when, and at what places to hold conventions for the investigation of this subject. The corresponding secretary of this committee had many letters from friends of inquiry, and generally to concur in the opinion that early in December, and in Philadelphia would be the most suitable time and place, a few of the members of the committee determined to issue a call to this effect. This was done, fixing upon the evening of Dec. 8, for a preliminary meeting, and stating the place.

At this first meeting, I should think somewhat over one hundred persons were present, principally from Easton, Pa. John A. Collins, of Skaneateles, and Mrs. Rose, of New-York city, were of the number. A committee of arrangements for subsequent meetings was appointed, and some encouraging remarks made by John A. Collins and Mrs. Rose. The next day being the Decade A. S. meeting, many of the anti-slavery friends were at this meeting.

The committee of arrangements, in the course of December 4th, learning that no anti-slavery meetings were to be held in the evenings, determined to have community meetings on the evenings of the Decade. They accordingly secured a small church in which the Decade meetings were being held, and at both adjournments of this day, gave notice that a community meeting would be held in the evening, and also posted notices to this effect. The result was, a full house, which was entertained and instructed by a speech of two hours length from our eloquent friend Mrs. Rose, explanatory of the laws of human nature, and of the principles of community. She showed clearly, that man is not an individual, apart from the race; that he cannot attain his destiny alone, but that it is bound up with

that of the whole; that he is more a part of the great universal man, than a perfect individual man; that he is a social as well as a mental and physical being; that he is a part of society, and has his character formed for him by society, and not by himself; and that he can only advance towards his ultimate happy destiny in harmony with society—with the race of which he is a part.

After this, a few remarks were made by J. A. Collins, whose want of health would not allow him to occupy more of the evening. His remarks partly went to show, that the claim to exclusive individual property, even in its limited sense, is not founded in right, but is a usurpation of right. The interest of the meeting was much enhanced by some discussion and slight variation of sentiment between J. A. Collins and our friend Charles C. Burleigh, and also between Mrs. Rose and our well-souled brother, Frederick Douglass, of Massachusetts.

I will say nothing about our interesting anti-slavery Decade, as the secretaries have given so full an account of them. On the second day of its meetings, the community committee learned that our friends Bradburn and Foster wished to occupy the church on that evening, for lecturing on the subject of slavery. We therefore, by mutual consent, adjourned to the hall of the Wilbur Fisk Institute. We advertised accordingly, in the city papers, and by posting bills. On 4th, or Wednesday evening, a number of Community friends met at the house of Jas. Mott, by the kind invitation of our dear friend Lucretia. These social meetings were of the freest and most interesting kind, and they then the principles of Community were pretty well developed, and the situation and character of the Skaneateles friends made known.

On 5th evening, we were disappointed in being refused by the proprietors of the church, the use of it, in consequence of some riotous demonstrations at the anti-slavery meeting, and the evening was spent in the hall of the Wilbur Fisk Institute. This refusal was not made known until the close of the A. S. meeting, leaving it out of the question to provide another place, and give notice. Indeed, C. C. Burleigh gave notice, at the close of the Decade, half past 4 o'clock, that, in the evening, at that place, at 7 o'clock, a community meeting, &c., would be held. We were then, as you know, very much surprised, and I say this was a disappointment to us, and if we may judge by the numbers that congregated at it, but who were not admitted into the sacred edifice, it was a disappointment to the public also. This circumstance had a great influence to render our convention, advertised for the evening of the 8th, and on the 8th, we had a very large number of friends, and we were very much surprised, and I say this was a disappointment to us, and if we may judge by the numbers that congregated at it, but who were not admitted into the sacred edifice, it was a disappointment to the public also. This circumstance had a great influence to render our convention, advertised for the evening of the 8th, and on the 8th, we had a very large number of friends, and we were very much surprised, and I say this was a disappointment to us, and if we may judge by the numbers that congregated at it, but who were not admitted into the sacred edifice, it was a disappointment to the public also.

Our Convention came together on the morning of Dec. 8th, according to appointment; and, though smaller than we had anticipated, was respectable in numbers. The friends of the cause, and the feeling of the members towards each other of the kindest nature. Many of the friends of the cause, from the country, had remained from home as long as they had allotted to themselves, or could stay. Many had anticipated attending the Community Convention, but the Decade meeting, continuing longer than they expected, and the friends of the cause, and the feeling of the members towards each other of the kindest nature. Many of the friends of the cause, from the country, had remained from home as long as they had allotted to themselves, or could stay. Many had anticipated attending the Community Convention, but the Decade meeting, continuing longer than they expected, and the friends of the cause, and the feeling of the members towards each other of the kindest nature.

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